

Practical Tips for a Meaningful & Memorable Seder



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Maggid

I. THE LAWS OF RECITING THE HAGGADAH

- A. There is a positive Torah commandment to recount the story of the Exodus on the night of the fifteenth of *Nissan*. The time to fulfill this mitzvah is dependent on the time for eating matzah (*Minchas Chinuch, Mitzvah 21*). According to the opinions that the mitzvah of eating matzah applies until halachic midnight, the mitzvah of recounting the story of the Exodus also applies only until halachic midnight.
- B. What is the minimum requirement to fulfill the Torah obligation to recount the Exodus? According to some, merely saying, "in memoriam of the Exodus from Egypt," fulfills the obligation (*Minchas Chinuch 21, citing Pri Chadash; Rashba*). Others disagree (see *Haggadas Maaseh Nissim* by the author of the *Nesivos HaMishpat*).¹ See *Rambam (Sefer HaMitzvos, Assei 157)* and *Sefer HaChinuch (21)* who claim that the mitzvah is to recount what occurred to us in Egypt, and to relate the miracles and wonders that Hashem did for us in as clear a fashion as possible. Included is the obligation to give thanks and praise to Hashem (see commentary to *Haggadah* s.v. "עבדים חיינו", "ועל הים לקח", "ועל הים לקח", "ועל הים לקח", "ועל הים לקח" "רבן גמליאל אומר כל שלא אמר שלושה דברים, "ועל הים לקח", "ועל הים לקח", "ועל הים לקח", "ועל הים לקח" "הללו", and commentary before the *Hallel*).
- C. As part of this mitzvah, one must teach his sons and daughters, each on their own level, what occurred to us in Egypt and about the miracles Hashem performed through Moshe *Rabbeinu*. If there is no child present, one should relate the story to another person. (Some infer from *Sefer HaChinuch (21)*, who writes that the mitzvah is not necessarily directed to one's child but to "any person," that perhaps one can fulfill his obligation even by recounting to a non-Jew. However, this inference seems to be incorrect, since the phrase "any person" may very well mean any fellow Jew.)
- D. Women are obligated in the mitzvah of *Haggadah*, and according to some, their obligation is Biblical in origin. See commentary below s.v. "עבדים חיינו" for our elucidation of this opinion.²
- E. In Talmudic times, it was customary for one person to recite the *Haggadah* while the others would listen (see *Pesachim 116b*). It is clear from the *Gemara* that the one reciting on behalf of others must be one who is obligated in the mitzvah. According to some, the others fulfill their obligation through the principle of *shome'a ke'oneh* — that listening to a recitation is tantamount to having a recitation itself. Accordingly, the leader must have in mind that the listeners will fulfill their obligation through his recitation, and each listener must have in mind to fulfill his obligation by listening to the leader, as is true for all cases of *shome'a ke'oneh*.
- F. Perhaps it is preferable to conduct the *Seder* in this manner — that one person fulfill everyone's obligation — because of the principle *קרב עם מלך* — "A multitude of people is the King's glory," as explained above (*Kadesh, B*). Indeed, *Craz (473:24)* rules to follow this practice. Regarding *Hallel*, however, each person should recite *Hallel* himself, for if he were to skip even a single word he does not recite the complete *Hallel*, as required.
- G. Others have the custom that one person reads the *Haggadah* and the rest of the participants say it along with him. Even according to this custom, it is the general practice to set only one *Seder* Plate in front of the leader, and all the participants rely on it. It is unclear whether those sitting at a different table may rely on the host's *Seder* Plate.
- H. The *Haggadah* should be said with awe and fear, as well as with joy. Each person is obligated to view himself as if he has gone out from Egypt.
- I. It is preferable not to speak of anything unrelated to the *Seder* night until after drinking the second cup.³
- J. The matzos are uncovered during the recitation of the *Haggadah*, in accordance with the Talmudic teaching that the Torah's reference to matzah as *לחם עני* indicates that it is *לחם עני* עלי דברים הרבה, bread over which we recite (or reply) many words.
- K. *Rambam's* version of the *Haggadah* has a notation before *Ha lachma anya*: "One should declare: 'We went out from Egypt in haste.'" My revered *rebbe*, *HaGaon HaRav Shlomo Zalman Auerbach zt"*, would conduct himself in this manner.

1. The Rav Avigdor Nebenzahl
Haggadah



2. The Rav Chaim Kanievsky
Haggadah



- At *Yachatz*, Rav Chaim announces, "In our family, we do not steal the *afikoman*. We do not educate our children to steal." He places the *afikoman* at his side, and, understandably, no one takes it.
- Rav Chaim usually eats the Seder together with one of his sons and a large number of grandchildren and great-grandchildren. Rav Chaim instructs his son (who is himself a grandfather) to ask *Mah Nishtanah*, and only afterward do all of the grandchildren and great-grandchildren ask *Mah Nishtanah*.
- During *Maggid*, Rav Chaim interrupts only to add a few short explanations, and does not allow anyone to interrupt him. He says, "The author of the Haggadah established the length of the Haggadah, and we should not add to it. There will be plenty of time afterward for explanations and *divrei Torah*, and we can discuss the Exodus without limit." Rav Chaim's recital of *Maggid* does not take longer than one half-hour.

3. Emes L'Yaakov on
Shulchan Aruch

Rav Yaakov Kaminetsky
(1891-1986)



⁴⁴⁸ עיקר מצות הלילה הוא ענין סיפור יציאת מצרים שהטילה התורה חיוב על האב לספר לבנו וכדביאר הרמב"ם בפ"ז מהל' תו"מ, ולכן אינו הגון. מה שנוהגים היום שהמורים והמורות בבתי ספר מלמדים את כל סיפור ההגדה לכל פרטיה ודקדוקיה לתלמידים קודם החג, ואח"כ בשעת הסדר הבן מלמד ומסביר לאב, היפך כוונת התורה. ומה טוב היה אילו היו בתי הספר מלמדים לתלמידים רק את פירוש המלות של ההגדה, וכל שאר הענינים היו האבות מספרים לבניהם בשעת אמירת ההגדה בליל הסדר, כפי שמחייב הדין [אבל קשה לשנות את מנהג העולם, ואולי זה נכנס בגדר ואפילו כולנו חכמים וכו'] - מפי השמועה.

A Bold Suggestion For Your Seder This Year

If your Seder looks anything like the typical one, you likely have young kids fighting over giving every single Dvar Torah they prepared in school, adults offering technical and complicated vortelach (Torah thoughts), someone napping on the couch due to drinking the four cups too zealously, and more than one woman complaining that they spent most of the Seder in the kitchen and missed the whole thing.

Is this an authentic picture of what the Rabbis really had in mind when they instituted an evening with family and friends designed to nostalgically recall the miracle of leaving Egypt and our journey to freedom? I think not!

It is abundantly clear from countless sources that the purpose of the evening is not simply to ramble through the text of the Haggadah, or to compete for who has the most to say. The entire format of the Seder supports the goal of the evening, which is, at its core, to simply have a conversation.

Indeed, Rav Chaim Soloveitchik suggests that this format is what differentiates the mitzvah to speak about Yetzias Mitzrayim (the exodus) on Seder night, from the mitzvah to remember it every single day. The rest of the year we lecture, teach, and tell Divrei Torah about leaving Egypt. Seder night, we have a conversation about the experience in the form of questions and answers, give and take, dialogue and discussion. Indeed, so many of the peculiar practices of the evening are done just so that the children will be curious, ask and ignite a conversation.

I would like to offer a bold suggestion this year – consider asking your children to put away their Haggadahs for part of the Seder or to only bring one of the two. The teachers of our community do an extraordinary job in preparing our students. The creativity, ingenuity and hard work that goes into designing the beautiful, personalized Haggadahs, and filling them with Torah thoughts is a testament to the dedication of our outstanding Rebbeim, Morahs, and teachers. We should welcome their incredible Haggadahs at our Seder table, but in moderation. If not, these Haggadahs can become a source of distraction and even worse, a source of friction when each of our children feel an obligation to read every single thought on every single page of their Haggadah at the Seder.

Of course we should spend time sitting with each child, looking through their Haggadah, listening to their Divrei Torah, and appreciating their enthusiasm. Perhaps we can dedicate time on Erev Pesach or on Yom Tov afternoon to look at their Haggadahs more in depth and to hear the thoughts that didn't make it into the Seder itself. But, if we want our children to get the most out of our Seder experience, it can't just be a presentation of what they learned in school.

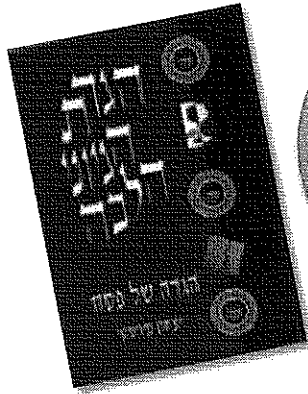
The Seder must be a time to have conversations that matter, and discussions that can be transformative and provide inspiration that lasts the entire year. These conversations can happen with children and adults of all ages. Young kids should be engaged in storytelling in a real and personal way.

We must turn to our children and grandchildren and tell them the riveting story of how we used to be slaves, do backbreaking labor, and then we were freed through miracles. With older children and adults, the conversations should be more sophisticated. I would like to suggest a few examples of how the Seder can be a platform for great conversations.

Here are some thought-provoking questions that you can share Seder night to generate the kind of rigorous and robust discussions that our Rabbis imagined us having:

1. Ha Lachma Anya: Why do we begin the Seder specifically by inviting the underprivileged to join us? Is there a connection between freedom and sharing with others?
2. Avadim Hayinu: What is slavery and what is freedom? Though we are physically free, are there things and behaviors we are enslaved to? Does technology give us greater freedom or enslave us?
3. Four sons: Which child do you identify with? Is the Rasha really so wicked if at least he comes to the Seder? What about the hypothetical 5th son who doesn't even show? Are the eino yodei'ah lish'ol (don't know how to ask) the unaffiliated of our generation, and how do we engage them?
4. V'hi she'amdah: Who are the enemies of our generation that seek to destroy us, and can we identify miracles Hashem does to protect us? What is the root of Anti-Semitism and why have we always had enemies that seek our destruction?
5. Arami Oveid Ami: We became a nation when living among the Egyptians. Is living in a land of freedom good or bad for Judaism? Has the freedom of this great country, America, contributed positively or negatively to the continuity of Torah Judaism?
6. Ten Plagues: Can you think of a situation where you felt stuck and Hashem bailed you out? Are there miracles in your life in which you saw the guiding hand of Hashem?
7. Dayenu: What does it mean to have the capacity to say enough? Are we ever satisfied or do we always crave more?
8. Hallel: What are you thankful for and why? Tell stories of personal freedom and liberation.

These are just a few examples, but there are countless more conversations to be had on Seder night. Even if you disregard my earlier suggestion and insist on listening to every single Dvar Torah your child brings home, I urge you to be sure to make time to tell stories, ask questions, and have critical conversations.



Connection between freedom and sharing with others

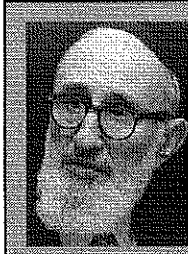
5 *Hegyonei Halacha Hagaddah*
R' Yitzchak Mirsky

כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. שאלו רבים, וכי זו השעה היפה להזמין אורחים לסעודה, כשבעל הבית כבר יושב בביתו, יפה היה להכריז כך ברבים, בשוק או בבית הכנסת, ולא בביתו? ביאר ר' יעקב מאיר פארווע⁴⁶ שהיה אב"ד בכריסק, שאין אמירה זו מכוונת לאורחים ביחוד. אלא כיון שבליל פסח מצוה להרבות בסימני חירות, אמירה זו לדעתו מגימוסי חירות היא עכ"ד. והוא על דרך מה שכתב הריטב"א⁴⁷ במשמעות הא לחמא עניא: "שאנו אומרים... במצרים היה לנו לחם צר ומים לחץ, במידה במשקל ובמשורה, ועתה יש לנו אכול ושבע והותר לחם ויין ודרך חירות". ונראה שדבר זה היה מכריז בעל הבית⁴⁸ בפני בני ביתו⁴⁹, ואומר שיש לו לסעודתו די והותר, ויכול גם להזמין אחרים לסעודתו, והוא מנהג חירות.

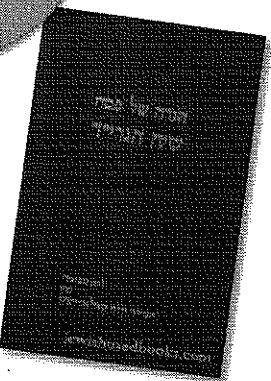
Difference between remembering exodus and telling story of exodus

שם) בשאלה מה ניוחד מה בחוסף במצות סיפור יציאת מצרים שבליל חמישה עשר שאינו נוהג בכל יום, ומהו החילוק ביניהם.

ומרגלא בפומי דהגרי"ח זצ"ל ששתי מצוות אלו חלוקים בשלושה דברים. א) מצות זכירת יציאת מצרים היא לומר בקצרה שיצאנו ממצרים ואילו מצות סיפור יציאת מצרים היא לספר בארוכה את כל הנסים שאירעו לאבותינו במצרים. ב) מצות זכירת יציאת מצרים היא בינו לבין עצמו ואילו מצות סיפור יציאת מצרים מצוה היא לספר לבנו ולאחרים, מדין והגדת לבנו. ג) מצות זכירת יציאת מצרים מצוה היא לקבל עליו מלכות שמים ע"י זה שמזכיר יציאת מצרים, והוא חלק ממצות קריאת שמע (כמו שביארנו לעיל אות כ"ו), ואילו מצות סיפור יציאת מצרים היא מצוה בפני עצמה לספר ביציאת מצרים.



6. *Shach Ha'Grid Rabbi Soloveitchik*



כ"ו) בענין מצות זכירת וסיפור יציאת מצרים. ישנן שתי מצוות בענין יציאת מצרים, מצות זכירת יציאת מצרים הנוהגת בכל יום, ומצות סיפור יציאת מצרים הנוהגת בליל חמישה עשר בניסן כמצוה בפני עצמה. וכבר דנו האחרונים (מנחת חינוך מצוה כ"א ובמראה מקומות שהביא

בי רב יוסף) הוא משום דהגדה הוא לשון של שבת והודאה, כמו (דברים כ"ג, ג') הגדתי היום לה' אלוקיך, שתרגם בתרגום ירושלמי אודינן ושבוהינן יומא הדין (כתרגום יונתן אודינן יומא דין), וכבר העיר בזה האבודרהם בסדר ההגדה. והיינו משום דהלל והוראה הם חלק ממצות סיפור יציאת מצרים. משא"כ במצות זכירת יציאת מצרים לא מצינו שתהא הלל והוראה חלק ממצוה זו.

אלא דעיין בברכות (דף י"ד) דאיכא

מ"ד הסוכר דאף דמצות זכירת יציאת מצרים נוהגת בלילה אבל אין אומרים פרשת יציאת בלילה, כיון דיציאת אינה נוהגת בלילה. וכדי לקיים את מצות זכירת יציאת מצרים צריך לומר, מודים אנחנו לך ה' אלוקינו שהוצאתנו מארץ מצרים ופדיתנו מבית עבדים ועשית לנו נסים וגבורות על הים ושרנו לך, ומבואר בגמרא שצריך לומר מודים אנחנו לך, והיינו הוראה, הרי דגם במצות זכירת יציאת מצרים צריכים להודות על יציאת מצרים, ובאמת שווים בזה מצות סיפור יציאת מצרים ומצות זכירת יציאת מצרים, והדבר צריך תלמוד.

מוכת דהלל הוא חלק מההגדה וסיפור יציאת מצרים, דאם מצותה היא ככל קריאת הלל דעלמא א"כ למה צריך לקרות את ההלל על המצה.

ובאמת הדברים מפורשים בספר המצוות להרמב"ם (מצוה קנ"ז) ו"ל: וכל מי שיוסיף במאמר ויאריך הדברים בהגדלת מה שעשו לנו המצרים מעול וחמס ואיך לקח ה' נקמתנו מהם ולהודות לו יתעלה על כל טוב שגמלנו יהי יותר טוב וכו' עכ"ל. וכן מפורש בספר החינוך (מצוה כ"א) ו"ל: לספר בענין יציאת מצרים בליל ט"ו בניסן כל אחר כפי צחות לשונו ולהלל ולשבח השם יתברך על כל הנסים שעשה לנו שם עכ"ל.

ובאמת מה שחז"ל קורים את סיפור יציאת מצרים הגדה (פסחים דף קט"ו): ואין עוקרין את השלחן אלא לפני מי שאומר הגדה. דף קט"ו: מאן דאמר אגדתא

ונראה להוסיף בזה דבמצות סיפור יציאת מצרים נכלל גם דצריכים להלל ולהודות לקב"ה על זה שהוציאנו ממצרים, ולכן אנו קורים הלל בליל הסדר, אך מצות זכירת יציאת מצרים היא רק הזכירה עצמה. וראי' לזה מדברי הר"ן במגילה (סוף פרק שני) שכתב דלראב"ע הסוכר דהפסח נאכל עד הצות, צריך לקרוא את ההלל קודם הצות. הרי להדיא דהלל נכלל במצות סיפור יציאת מצרים והוא חלק ממנה, ואפשר לקרותה רק בזמן שיוצא ידי חובת מצות סיפור, ועוד יש להביא ראי' לזה, דהנה דרשינן בפסחים (דף ל"ו) דמצה היא לחם שעונין עליו דברים הרבה, וכתב רש"י (ד"ה שעונין) דדברים הרבה אלו הם הלל והגדה. הרי דסוכר רש"י שצריך לקרות את ההלל על המצה, ומזה

We were slaves to Pharaoh in Egypt

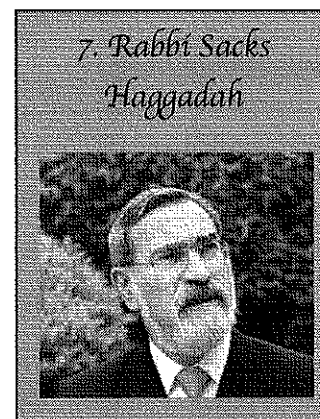
The Mishnah states as a general rule that in telling the story of the exodus we must 'begin with the shame and end with the praise.' A Jewish story begins in sadness and ends in joy.

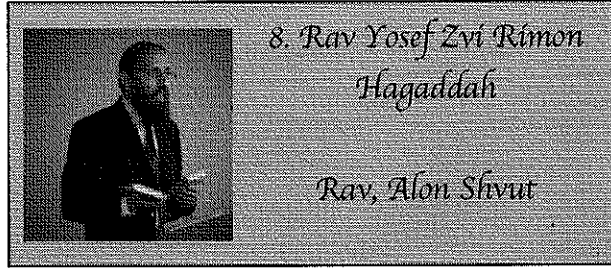
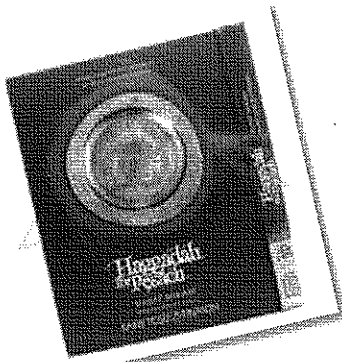
What, specifically, does this mean on Pesach? The Talmud records two views, those of Rav and Shmuel, two sages of the third century. According to Shmuel it means saying, 'We were slaves to Pharaoh in Egypt and the Lord our God brought us out.' According to Rav it means saying, 'Originally our ancestors worshipped idols, but God brought us close to Him.' Out of respect for these two views, we say them both, beginning with the answer according to Shmuel.

The two opinions reflect different approaches to the Exodus. According to Shmuel the central fact is physical redemption. Our ancestors were slaves who were liberated by God. According to Rav the essential theme is spiritual redemption. Our ancestors were idolators who found, and were found by, God.

There is a difference, too, in their approach to history. Shmuel focuses on the immediate event of Egypt, slavery and redemption. Rav places the event in a wider context - the whole history of the Jewish people from Abraham to Joshua and the conquest of the land. For Rav, Pesach is part of a larger drama, from founding father to the birth of a nation in its own land.

Maimonides draws a third distinction. There are two elements to the seder service: there is the story we tell our children, and the story we tell ourselves. Shmuel focuses on the story as told to a child. Rav speaks of the story as an adult reflection. Children can understand the drama of slavery and freedom together with the many miracles that were involved. It takes an adult to understand the journey from polytheism to monotheism, from myth to faith.





בְּרַבְרָא
 הַמָּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שָׂפַתַן תּוֹרָה
 לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.

Blessed is God, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!

The Source of the Haggadah

This section is found between that of "Rabbi Elazar ben Azaryah" and that of "the Four Sons." It only appears in some of the ancient *haggadot*, such as that of Rav Amram Gaon. It is possible that

this section is an introduction to the Four Sons (although it does not appear in the ancient sources of the Four Sons, such as the *Mechilta*, *Parashat Bo*, *Parashat 18*, and the *Jerusalem Talmud* 10:4), or it might be the concluding section of the previous one.

Food for Thought

The main element of the story – to be thankful!

What is the aim of telling the story of the Exodus from Egypt? Rav Yosef Dov Soloveitchik (*Shiurim LeZecher Abba Mari*, Vol. 1, new edition, p. 14) explains that our primary duty on the *seder* night is to have the story motivate us to thank God:

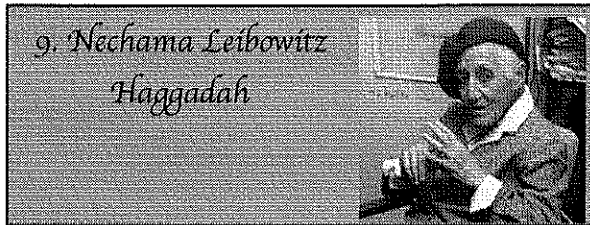
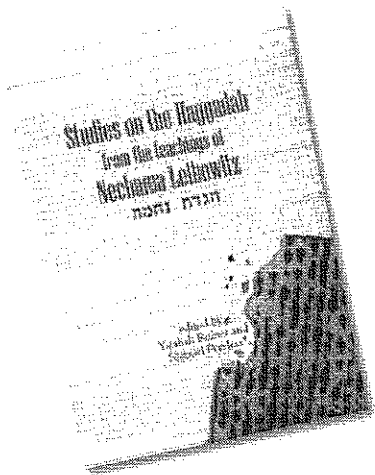
The duty of remembering does not impose on a person an obligation to recite praise and thanks, whereas the commandment to tell the story obligates one not only to relate the wonders and miracles that God did for us, but also to praise and thank Him, "Therefore, it is our duty to thank, praise, hail, glorify, exalt, honor, bless..." and that is the basis for the obligation of *hallel* on Pesach night.

We begin *maggid* with *Mah Nishtanah*, which

is meant to excite the children – and us as well – to make a change, and to change ourselves. Afterwards, we tell the story of the Exodus from Egypt (according to Shmuel's view in the Talmud: "We were slaves to Pharaoh in Egypt, and the Lord, our God, took us out from there." We then explain the dimensions of the obligation: who is obligated (everyone, including Torah scholars), how much one must say ("everyone who discusses the Exodus from Egypt at length is praiseworthy"), and we also tell of the Sages who spent the *seder* night together and spoke about the Exodus from Egypt the entire night.

Now, the time has come to thank God: "Blessed is God, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!"

This is the first stage in the structure of the story of the Exodus from Egypt and our expression of thanks. Over the course of the haggadah, this cycle will repeat itself three times, as we will see below (see, the chapter on the structure of the haggadah, p. 28).



צֵא וּלְמַד, מִה בְּקֵשׁ לְבֵן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב
 אָבִינוּ. שְׁפָרְעָה לֹא גָזַר אֱלֹהִים עַל
 הַיְבָרִים, וְלֵבֵן בְּקֵשׁ לַעֲקֹר אֶת-הַבֵּל.

The central section of the Maggid portion of the Haggadah consists of a study of *Devarim* 26:5-8. This text was recited by farmers who brought their first fruits (*Bikkurim*) to the Temple in Jerusalem. Several reasons have been suggested for the observance of this mitzvah and the recitation of this text:

RAMBAM, GUIDE FOR THE PERPLEXED (SEC. 3): The reading of the *Bikkurim* text fosters the quality of humility. For

he lifts a basket (of the first fruits) on his shoulders and recognizes the kindness and goodness of God, in order to teach man that it is necessary in the service of God to recall experiences of suffering and distress in a later period of prosperity.

ABARBANEL: In order that he should subdue his passion—for the first fruits are dear to him...and he is therefore commanded to subdue his passion and not eat it, but rather he should give it to the Temple (i.e., the priests).

AKEIDAT YITZCHAK: Because the essence of accepting Divine sovereignty is that a person should recognize that all good comes from Him, and that the person's own strength and effort are not in any way responsible for his accomplishments... For in truth the bringing of the first fruits and other offerings teaches the Lordship of God.

Questions

- 1) Explain the educational goals behind the various reasons given for the first fruits ceremony.
- 2) Which of these explanations best connects the *Bikkurim* ceremony to the Pesach Seder?

Suggested Answers

1) *Rambam*, *Abarbanel* and *Akeidat Yitzchak* all claim that the purpose of the *Bikkurim* ceremony is to improve the personal character of the individual. According to *Abarbanel*, it is to teach self-control. According to *Rambam* and *Akeidat Yitzchak*, it is to teach humility. In the formulation of *Akeidat Yitzchak*, it shows that all achievement does not come from human strength, but rather from God. According to *Rambam's* formulation, it is achieved by remembering previous experiences of suffering and distress.

2) The *Rambam's* explanation relates directly to the Pesach Seder. At the Seder, we recall the bitterness of the Egyptian bondage in order to better understand our freedom and its responsibilities. In a later portion of the *Rambam's* discussion of *Bikkurim*, he mentions other commandments that parallel this process including "and you shall remember that you were slaves in the land of Egypt" and "in order that you shall tell it to your children," both of which relate to the Seder.

10. Rabbi
Lamm
Hagaddah



כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עֲלֵינוּ:

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דֵּינָו:
 אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דֵּינָו:
 אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דֵּינָו:
 אֱלוֹ הָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מְמוֹנָם, דֵּינָו:
 אֱלוֹ נָתַן לָנוּ אֶת־מְמוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דֵּינָו:

דֵּינָו The essential teaching of this hymn, which is concentrated in the one word “*daiyenu*” is more than an enumeration of ancient favors. It has wider ramifications which have meanings for us of this day and age as well as for people of all times. From out of the brittle and wine-stained pages of the Haggadah, the one word *daiyenu* seems to leap out at us with a challenging command: Enough is enough! We must recognize certain limits. *Daiyenu!* There comes a time when each of us must realize that we have gone far enough in satisfying our every whim and wish.

Not only man can practice this great ethical principle of *daiyenu*. When God created the world, we are told, the elements knew no limits, each tried to outdo the other and there was conflict in nature. Fire wanted to dominate all of creation. Water wanted to swamp the earth. The dry land wanted to shrink the borders of the ocean. Each one wanted to expand without limits. At this point God said to all His creation: *Dai!* Enough! And that is why one of the names of God is *Sha-dai* — *she-amar le-olam dai*, because He said “enough” to the world He had created. And God turns to us on Pesah and says to us, “After all that I have done for you, you must learn to say that one word: *daiyenu*.”

Our ancestors didn't want to leave Egypt. They wanted to stay there, the land of the *sir ha-basar*, the fleshpots of Egypt. They told Moses, whiningly, “We remember all those wonderful and delicious foods of Egypt, the cucumbers and watermelons and leeks and onions and garlic” (Numbers 11:5). Very ironically, we, their descendants, celebrate our exodus from Egypt and our hard-won freedom not by eating all these vegetables of which they spoke, but with a broken piece of “poor man's bread” and a lump of bitter herbs — and we bless God for it! Throughout their pilgrimage in the desert, our ancestors complained that they did not have enough. And we celebrate our exodus by singing — *daiyenu*, enough, enough!

11. Rav Asher Weiss
Haggadah



אשר הצאתי אותם מארץ מצרים...
כצאת ישראל ממצרים... ולכן מישך
שייכי שני ספרים אלה לסיפור יציאת
מצרים שלמי מוציא מצח.

אבל לאחר הסעודה כל החפילות
הבקשות והפיוטים הם בצפייה
ובערגה לגאולה העתידה פותחים
"בשמן חמך על הגויים"... וממשיכים
בסוקי חתלל שכולם בקשה לעתיד...
לא לנו... כי לשמן תן כבוד... ה' זכרנו
יברך, יברך את בית ישראל... אחבתי כי
ישמע ה' אח קולי תחננני, וכו'.

ומקור לדברינו בירושלמי (נעילה י"ח
ע"ג) "כצאת ישראל ממצרים -
לשעבר, לא לנו לדורות, הללו, אהבתו,
כי ישמע, ליצאת המשנה, אסור תג
בעבותים - ליצאת גוג וטגוג, א-לי
אתה ואורך - לעתיד לבא, עייש,
תדברים כמין חומר.

מחמת סבלות מצרים, והכאתי אתכם
אל הארץ אשר נשאתי את ידי לחת
אוהה לאברהם ליצחק וליעקב ונחתי
אותה לכם מושיעה, אם חלילה לא
נתקיים התנאי - וידעתם - אין גאולה
וז מרבטחה, כוס זו תלויה על בלימה,
היא נמוגה אך אין שרוים אוחה.

הלל

יגת כליל הסדר גחלקים את החלל
ואמרים את מחציתו לפני מוציא
מצה ואת מוציתו לאחר שלחן עורך.

ונראה דעד מוציא מצה הכל שייך
ליציאת מצרים וזכרה נמתך
סיפור יציאת מצרים אנו מקיימים את
מגות היום, מצה ומרור וזכרון ואח"כ
אובלים את סעודה החג לשמחת היום,
וכך גם שתי הספרים הראשונים בהלל
עוסקים ביציאת מצרים, הללו עבדי ה'
- כי לי בני ישראל עבדים עבדי הם

ונודה לך שיר חדש We will thank You with a new song

My beautiful friends, we're still singing old melodies. Everything is old, Yiddishkeit is old — not real Yiddishkeit, but Yiddishkeit the way we're doing it and teaching it. Shabbos is old. Whatever we think of Yerushalayim, or of each other, is old. My deepest prayer in the name of all of us is v'sham nashir shtr chadash, Master of the world, put a new song into our hearts!

You know, my friends. I've walked the streets of Yerushalayim, Tel Aviv,

Haifa, Beer Sheva. I look at the young people, and you know what they need? A shtr chadash, a new song to sing. I walk in the streets of New York, of Paris, of Rome, of Stockholm, and I see the eyes of the people. You know what they're crying for? A shtr chadash.

A new song comes only from the Holy City — v'sham nashir, from there we'll sing. One day the whole world will learn from us to sing a new song: a song without hatred, a song with just love.

12. R' Shlomo Carlebach
Haggadah



הכל סידור פסח

כבר נתבאר למעלה בבמה גווי טעם הדבר שילל זה נקרא 'ליל הסדר',
כפי שמסיימים - והכל סידור פסח כהלכתו.

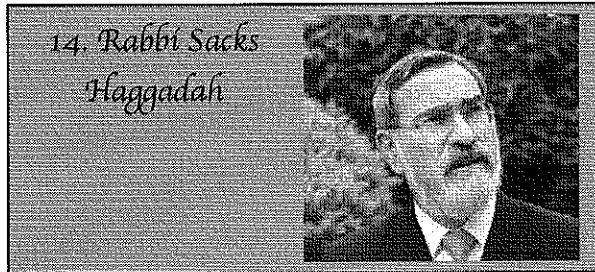
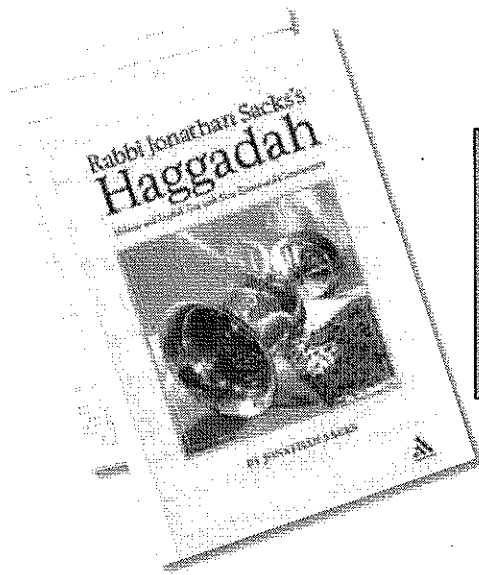
יש לפרש עוד בטעם הדבר שנקרא 'סדר' לפי שתמצית מולך סיפור
יציאת מצרים מוכיח שהשעבוד לפרעה לא היה במקרה חגאולה לא
היתה תוצאה של עוון הגולה לאותה שעה, אלא כל הגלות חגאולה
נקבע מראש לפי סדר גזירה, והכל היה מותן השנות הקב"ה למבחניה,
וכמו שנתבאר שלכן חגאולה היא - על מצות וגזירות, לחזית שיש לנו
לשבת על הגלות כמו על חגאולה. כי גלויותיהם של בני ישראל אין
שונים בלבד, רק כמו שהגאולות מסודרים בסדר גבוך כך יש סדר לאלה
הגלויות.

וכן לחזית - יש דתות שהסדר העבוך להם הוא הגלות, ויש שמחזיקים
אל לחזית חגאולה, הכל כפי דעת הידוע תעלומות.

ועל זה אמרו חז"ל (ברכות ט"ז) בכל מדה שמודד לך והי מדה לו במאד
מאד, כמו שנאמר תביט ה' זה בכל מאדך, שהקב"ה הוא הידוע לסדר לכל
דור סדר הטוב לו יותר מכל הסודרים, והכל בולט כמו שאמר חזקוני
בחסדו כל דור.

13. Sfias Emes Hagaddah





One only kid

That we end one of Judaism's most sacred rituals with a children's song tells us much about what sustained Judaism as a faith for longer, under more arduous circumstances, than any other heritage in the West. The Jewish love of children means that Jews look forward to the future even more than we look back to the past. Just as we began the seder with the questions of a child, so we conclude it with a nursery rhyme, reminding ourselves that what sustains a faith is not strength or power, but its ability to inspire successive generations of children to add their voices to our people's song.

The song itself, disarming in its simplicity, teaches the great truth of Jewish hope: that though many nations (symbolized by the cat, the dog, and so on) attacked Israel (the 'kid'), each in turn has vanished into oblivion. At the end of days God will vanquish the angel of death and inaugurate a world of life and peace, the two great Jewish loves.

Perhaps, too, there is deeper symbolism. The kid eaten by the cat reminds us of the story of Joseph, sold into slavery. His brothers then slaughtered a kid, dipped Joseph's coat in its blood, and showed it to their father to persuade him that Joseph had been killed by a wild animal. Outwardly, Jacob accepted their story. However, the Torah says that 'he refused to be comforted'. Jewish law states that there is a limit to the period of mourning. Why then did Jacob say that he would never be comforted? A profound rabbinic commentary explains that there is a time limit to mourning only when one is sure that someone has died. Jacob, however, never gave up believing that there was a chance, however slim, that Joseph was still alive. His refusal to be comforted was a refusal to give up hope, and in the end it was justified. Joseph was still alive, and he and his father were eventually reunited.

Chad Gadya expresses the Jewish refusal to give up hope. Though history is full of man's inhumanity to man - dog bites cat, stick hits dog - that is not the final verse. The Haggadah ends with the death of death in eternal life, a fitting end for the story of a people dedicated to Moses' great command, 'Choose life'.